



G R A C E

REFORMED BAPTIST CHURCH

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THE GOSPEL OF JOHN

Sermon Notes

The Person of the Holy Spirit, Part III

The Role of the Holy Spirit in the Lives of the Apostles

John 16:5-15

June 4, 2006

BACKGROUND

- The first week in this series, we examined the doctrine of the Trinity, which can be defined as follows:

“Within the One Being that is God, there exists eternally three coequal and coeternal persons, namely, the Father, the Son, and the Holy Spirit.” James White, *The Forgotten Trinity*

- Secondly, we examined what it meant that the **Holy Spirit is a Person**.
- Thirdly, we observed the role of the Holy Spirit **in the Old Testament** and **in the life of Jesus Christ**.
- Yet, still, before we can fully grasp the role of the Holy Spirit in our lives today, we must first understand **the role of the Holy Spirit in the lives of the first century Apostles**.

- There are three primary points one must understand when seeking to understand the role of Holy Spirit in the lives of the Apostles:

1. **The Promise of the Holy Spirit**
2. **The Basis of the Fulfillment**
3. **The Fulfillment of the Promise and its Significance**
4. **Understanding the Result of the Fulfillment**

1. The Promise of the Holy Spirit

- Throughout the Scriptures, the Bible foretells of the time when the coming of the Holy Spirit will inaugurate a new age of the kingdom of God.
 - Isaiah 11:1-10; 32:14-18; 42:1-4; 44:1-5
 - Ezekiel 11:17-20; 36:24-27; 37:1-14
 - Joel 2:28-32
 - John 3:5; 7-37-39
- The Promise of the Spirit is often viewed in conjunction with the coming of the Lord in judgment upon Israel. This was evident at Pentecost through the manifestation of tongues.
- John 14:16-18, 25-26: “I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. I will not leave you as orphans; I will come to you...These things I have spoken to you while abiding with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”
- Luke 24:49: “And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.”
- John 7:39: “But He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.”
- Acts 1:4; 2:33: “Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, ‘Which’ He said, ‘you heard from Me;’”
- Probably the most significant anticipation of the Holy Spirit [or at least most well-known] in the Old Testament was quoted by Peter at Pentecost (Joel 2:28-32):

“It will come about after this
That I will pour out My Spirit on all mankind;
And your sons and daughters will prophesy,
Your old men will dream dreams,
Your young men will see visions.
Even on the male and female servants
I will pour out My Spirit in those days. Joel 2:28-29

2. The Basis of the Fulfillment

- One should not miss the truth that the coming of the Spirit at Pentecost was based upon the work of Jesus Christ who, in the power of the Holy Spirit, perfectly fulfilled the redemptive plan of the Father.

- The Holy Spirit is sent at the request of the Son.
- **John 16:5-7**
 - This is one of the most profound statements of Jesus Christ in the entire New Testament.
 - He begins by pointing out the self-centeredness of the disciples.
 - It is as though they do not care about *where* Jesus Christ is going [and that it is for *His* and *their* mutual ‘benefit’] as much as the fact that He is going to be taken from their **physical presence**.
 - But, then, Jesus says, “...it is to your advantage that I go away...”
 - Although, to the human mind, this may seem strange, it is nevertheless true for several reasons:
 1. The Holy Spirit will not come until Jesus leaves.
 2. The disciples will no longer be focused and dependent upon the physical, visible, and localized presence of Jesus Christ. [Note: The presence of Jesus Christ *with* His disciples was similar to the abiding presence of the Holy Spirit in the Old Testament.]
 3. When the Spirit comes, He will not be *with* the disciples and future believers [as the Incarnate Christ was and as the Holy Spirit was in the Old Testament]; rather, He will abide *in* them.
 4. The coming of the Holy Spirit indicates that the risen and exalted Christ has been coronated as King.
 5. The sending and indwelling of the Holy Spirit at Pentecost will indicate that salvation is accomplished and applied...the totality of the work of Redemption is finished!
 6. After Jesus leaves and the Holy Spirit comes [at Pentecost], this will usher in the New Covenant where salvation will encompass and spread throughout the world to both Jew and Gentile.
- “The Spirit’s arrival [at Pentecost] is [directly] connected to the Savior’s redemptive work and cannot be separated from it. The outpouring is an aspect of our Lord’s exaltation. Peter’s Pentecost sermon makes this point clear. “Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He [Christ] poured out this which you now see and hear’ (Acts 2:33). Jesus came, suffered His whole life, experienced excruciating agony on the cross and died as a vicarious atonement for His people. This happened once and will never be repeated (Hebrews 7:27; 9:12). Then as a reward for His redemptive obedience the Savior was exalted by the Father (Matthew 28:18ff; Acts 2:33ff; Philippians 2:9ff). This exaltation includes the resurrection, ascension and *outpouring of the Holy Spirit*. The once-for-all nature of Pentecost is demonstrated by Peter’s repeated use of the historical aorist tense (the verb ‘poured out’ as well as the participles ‘being exalted’ and ‘having received’ are all aorist).” Brian Schwertly
- “In this sense the gift [outpouring of the Holy Spirit] is the crowning achievement of Christ’s work. It is his coming in exaltation to the church in the power of the Spirit. It completes the once-for-all accomplishment of salvation. It is the apex thus far reached in the unfolding of redemptive history. Without it, the work the Christ’s death and resurrection would be unfinished, incomplete.” Richard Gaffin

- The “saving reign of God cannot be fully inaugurated until Jesus has died, risen from the dead, and been exalted to His Father’s right hand...Before the triumphant in-breaking of God’s saving reign, before the inauguration of the new covenant, millions ignored the claims of the true God. Pentecost transformed that limitation, and millions have been brought to happy submission to the Lord Jesus Christ and to growing obedience by the power of the Spirit whom he bequeathed.” D.A. Carson

3. The Fulfillment of the Promise and its Significance

- The Bible records the fulfillment of the Coming of the Spirit at Pentecost in Acts 2.
- In Acts 2:2, “a noise like a violent rushing wind” marks the continuity between the work of the Holy Spirit in the Old Testament where the Hebrew word *ruach* can mean “wind, breath, or spirit.”
- Also, we see the *ruach elohim* in the second Verse of the Bible, where the Holy Spirit was moving over the surface of the waters.
- Therefore, it is as though Pentecost marks the beginning of the **new creation**.
- Some have suggested also that Pentecost marks the reversal of Babel, where the nations were dispersed.
- Yet, unlike at Babel, now the nations are welcomed into the New Covenant Community through the accomplished work of Jesus Christ and the Holy Spirit.
- I.H. Marshall has stated that the number 120 (mentioned in Acts 1:15) was the minimum number of men required ‘to establish a community with its own council,’ so that these early Christians were able to ‘form a new community.’
- Now, people from the whole world are united in “one Lord, one faith, one baptism” because of Pentecost (Ephesians 4:1).
- Read **Acts 2:1-9; 14-16; 22-24; 29-36**
 - Notice in Acts 2:16 (Peter, quoting Joel 12:28-32): “*This* is what was spoken by the prophet Joel.”
 - Pentecost was, given the context of Acts 2, a one-time event, never-to-be-repeated; however, it has lasting consequences
 - Read **Hebrews 2:3-4**.
 - **So, why are the miraculous events of Pentecost not necessarily repeatable today? In other words, what were their purposes?**
 - “A discernable pattern of signs or miracles as authenticators of a prophet’s new revelations from God are found throughout the Bible.” (Exodus 4:5; 1 Kings 17:24; John 3:2; 9:30, 33; 10:25; Matthew 9:6; 14:33; 12:38-40; Acts 2:22)

- What we see in Acts 2, the fulfillment of the promise of the Spirit, is the Coronation of Christ as King, the inauguration of a New Age.
- “Peter sees the coming of the Spirit not only as the fulfillment of Joel’s prophecy but also as the fulfillment of Psalm 16:8-11 and Psalm 110:1, which anticipate the exaltation of the Lord and the ensuing period in which his enemies would be subdued before him.” Sinclair Ferguson
- Consider the events surrounding Inauguration of a President or the Coronation of a King. Are these repeated each day during the term of service or reign of the President or monarch?
- “[Pentecost] is no more repeatable *as an event* than is the crucifixion or the resurrection or the ascension of our Lord. It is an event in redemptive history and should not be squeezed into the grid of the application of redemption.” Sinclair Ferguson
- Thus, we should view Pentecost as a work of Jesus Christ. It is the crowning achievement of our coronated King. It is not an event of the Spirit separate from the work of Christ.
- The purpose of the coming of the Holy Spirit at Pentecost was not so that believers could have wonderful, ecstatic experiences; rather, His coming was absolutely tied to the work of Christ in His life, death, resurrection and ascension. Therefore, the Holy Spirit seeks the glorification of Son through the redemption of His people.

4. Understanding the Result of the Fulfillment of the Promise

- When seeking to understand the result of the fulfillment of the promise of Pentecost, it is most helpful to turn to the final Paraclete passage in John 16:5-15.
- **John 16:12-15** should be read in conjunction with **John 14:26**.
 - John 14:26 states, “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”
 - The context of this Verse, like always, is critical. Jesus is not explaining [in this context] the teaching [and remembrance] role of the Holy Spirit for all Christians of all generations [although the Holy Spirit does teach and call to remembrance Scripture for us today]; rather, Jesus is speaking directly to His eleven disciples concerning the role of the Holy Spirit in *their* lives.
 - The reason this is important, in this context, is that we, as believers in the Lord Jesus Christ **“are of God’s household, having been built on the foundation of the apostles and prophets...”** (Ephesians 2:19-20)

- Therefore, the teaching of the Holy Spirit would ensure the truthfulness of the testimony we would receive from the disciples and prophets, guaranteeing the faithfulness of their witness to the words of Jesus Christ Himself.
 - So, we have the full canon of Scripture because of the work of the Holy Spirit in the lives of the Apostles.
 - In John 16:12-15, Jesus is complementing His words in 14:26:
 - First of all, there are truths that the disciples cannot bear before Jesus has died, been resurrected, ascended to the Father, and sent the Holy Spirit.
 - The entire passage can be summed up in the words of Jesus in Verse 14: “He will glorify Me, for He will take of Mine and will disclose it to you.”
 - In other words, **in His function or role**, the Holy Spirit glorifies the Son. He does so, partly, by leading the disciples into all the Truth that is “bound up” in the Person of Jesus Christ...for He is the Truth (John 14:6).
 - This also accounts for the words of Jesus, when He says, “He will disclose to you what is to come.”
 - It is likely that what Jesus Christ is referring to here is not futuristic prophecy [although this will be apart of the disciples’ ministry, i.e. Revelation]; rather, He is most likely referring to the Spirit’s leading in teaching the disciples the truths intrinsic to the totality of the Person and work of Jesus Christ, i.e. His Incarnation, His ministry, His death, His resurrection, and His exaltation. Some, but not all of this had been witnessed by the disciples, so there was more to come.
 - “We are to understand that Jesus is the nodal point of revelation. God’s culminating self-disclosure, God’s final self-expression, God’s ‘Word’ (1:1, 14). All antecedent revelation has pointed toward him, and reaches its climax in Him.” D.A. Carson
 - That is to say, the totality of the revelation of who God is to be found, in its totality, in the Person of the Lord Jesus Christ. We need to look **no further**.
 - Leon Morris writes, “He [the Holy Spirit] is not originating something radically new, but leading people in accordance with the teaching already given from the Father and the Son.”

- The truth of these words is evident in Verse 15, “All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.”

There is no new revelation apart from Jesus Christ. Therefore, it is the role of the Holy Spirit to glorify the Son by leading the disciples, as they complete the canon of Scripture, into the truth inherent in the Person of Jesus Christ. The role of the Holy Spirit is not, then, to 'add' to the revelation already given in the Son. There is no new revelation to be given by the Holy Spirit that is independent from the Person and Work of Jesus Christ. In this truth, we see the consistency in purpose and mission of the three Persons of the Trinity.

- “The apostles and New Testament prophets had a unique role to play in redemptive history. It is a great error to take passages specifically applied by our Lord to the apostolate and apply them to all believers throughout history. People who do so lessen the importance of the Spirit’s role in inspiration by teaching that *apart* from divine inspiration God is still communicating with His people. People in the Charismatic movement who say ‘God told me this’ or ‘the Holy Spirit said this to me last night’ trivialize the special mission of the apostles and the unique nature of divine revelation.” Brian Schwertly
- Consider a Microchip or a vast ocean...
- Many of the errors relating to the manifestation of the gifts of the Spirit, I believe, would be corrected if we understood the **functional role of the Holy Spirit: to glorify Christ.**
- Arthur Pink: “This is the prime object before the Spirit: whether it be revealing the truth, speaking what He hears, or showing things to come, **the glorification of Christ is the grand end in view.**”
- So we see that it is the role of the Holy Spirit to bring glory to the Son (16:14); the Son seeks to glorify the Father (14:13; 17:1,4); and the Father has declared that all will honor the Son as they honor the Father (5:23)
- So, now that the Spirit has come, **our Salvation is now complete!**